

MEMORIAL SERVICE
FOR THE
LATE DR. A. KRIS JENSEN
AT
CHUNG DONG METHODIST CHURCH
SEOUL, KOREA

2 P.M. NOVEMBER 23, 1956

1956

고젠센선교사

장례식순

정동예배당

1956. 11. 23, 2 P.M.

Memorial Service

1. Organ Music.....Miss Frances Fulton
2. Opening Words.....Bishop H. J. Lew
3. Hymn "Faith of Our Fathers" *Congregation
4. PrayerRev. C. H. Park
5. Scripture ReadingRev. S. I. Cho
6. Solo.....Dr. C. D. Stokes
7. Memorial Message in KoreanBishop H. J. Lew
8. Personal History-Korean and English...Dr. H. S. Hong
9. Memorial Message in EnglishDr. W. E. Shaw
10. Prayer.....Rev. H. B. Lee
11. Tributes by Korean Friends.....
Dr. H. H. Cynn
President L. G. Paik
12. "Who Are These" by Staines
The Zion Choir
Mr. Tongil Lee, leader
13. BenedictionRev. T. H. Yun
14. MusicMiss Frances Fulton

* Printed back of Program

Faith of Our Fathers

1. Faith of our fathers! living still
 In spite of dungeon, fire, and sword,
 O how our hearts beat high with joy
 Whene'er we hear that glorious word!
 Faith of our fathers, ho'y faith!
 We will be true to thee till death.

2. Faith of our fathers! we will strive
 To win all nations unto thee,
 And through the truth that comes from God
 Mankind shall then be truly free.
 Faith of our fathers, holy faith!
 We will be true to thee till death.

3. Faith of our fathers! we will love
 Both friend and foe in all our strife,
 And preach thee, too, as love knows how
 By kindly words and virtuous life:
 Faith of our fathers, holy faith!
 We will be true to thee till death. Amen.

찬 송 가 267

- | | |
|--|--|
| <p>1. 환난과 필박 중에도 성도는 신앙 지켰네 이 신앙 생각 할때에 기쁨이 충만 하도다</p> <p>(후 별) 성도의 신앙 따라서 죽도록 충성 하겠네</p> | <p>2. 옥중에 매인 성도나 양심은 자유 얻었네 우리도 고난 받으면 죽어도 영광 되도다</p> <p>3. 성도의 신앙 본받아 원수도 사랑 하겠네 인자한 언어 행실로 이 신앙 전파 하리라</p> |
|--|--|
- 아멘

MISSIONS IN A CHANGING WORLD

TODAY'S WORLD is far different from the world of ten years ago -- here or elsewhere. Technological changes have brought corresponding changes politically, economically, and socially. The generation gap has widened understandably, and new problems have arisen -- war, race, poverty, crime, drugs, space exploration, pollution, rebellion against the establishment, and so on.

The CHURCH is necessarily changing, too, to meet the new conditions -- as it has always had to do -- it is not a new message, but new ways of presentation and action. Most of you do not remember anything about class meetings -- few churches today have the old-fashioned prayer meeting; Sunday evening services are disappearing; even jazz-type communion services are being held (I have conducted them myself).

MISSIONS also must change with the other changing patterns. The need and the work do not disappear, but it is a different kind of mission, just as our knowledge of the world is different now.

When I went to Korea in 1926, almost no one knew where or what it was. But occupation after World War II, and later the Korean War, made Korea a household word, as many of you or your relatives or friends served in that country. Even today we keep over 50,000 troops there regularly -- while Korea, in turn, keeps as many in Viet Nam, the country that has now replaced Korea in your normal, everyday thinking and consideration -- as it rightly should, for our concerns change with the situations that develop.

For that matter, Korea is no longer the country you helped in the post-war years. As a developing nation, she has made remarkable economic progress, with corresponding political and social change. SEOUL, the capital, was a "country town" type place of about 250,000 inhabitants when I first went out as a missionary -- and it was almost wiped out during the Korean War. Today it is one of the ten largest cities in the world -- with over four and a half million population; ten- to twenty-story buildings; 20,000 cars in the main streets; beautiful shops and super-markets; and high prices and amazing wealth on many sides -- and over 600 Protestant churches! The COUNTRY area, too, has changed -- though mountains and fields look much the same, of course; but transportation and communication and familiarity with Westerners have brought new ways and ideas, commercial fertilizer, trucks, new crops, and the like.

The church has also changed -- necessarily -- and even faster and earlier. In 1926, when I went out, we had three Korean district superintendents. In 1930, the Methodist Church in Korea became independent organizationally, with its own bishops, district superintendents, and pastors, along with other administrative officers. Through these forty years, it has continued to grow and develop both in membership and in its leadership.

This has meant a gradual and corresponding change in the position of the MISSIONARY. From a place of leadership, he has had to step back, often unsure of what service can be given or of how it will be received. He no longer heads

institutions or directs church programs or activities. He is a resource person, available if or as required, helping, encouraging, working under or with Korean personnel. He lives in relative comfort and security, normally -- though even such safety is by no means guaranteed, as I can personally testify.

You may feel, then, that the old CHALLENGE to become a missionary and to work in the foreign field is gone. True, the old challenge is gone, but the new challenge is even greater. It is comparatively easy to face physical difficulties, discomforts, or deprivations under relatively primitive conditions. The old idea of the missionary standing under a palm tree talking to an eager circle of listeners no longer holds. Even the picture of a Dr. Albert Schweitzer ministering with inadequate equipment to the suffering Africans in a primitive environment is no longer valid. New national interests have been developing everywhere, new nations and new leaders have arisen -- and they want the material goods of life and the independence of government that give them self-respect and standing, even where education has not yet reached a majority or even a sufficient number of leaders. Western governments, long established, now deal with the great number of new and developing nations very, very carefully, respecting their demands and their integrity, even when all this seems neither wise nor good in our eyes. As an example in recent days, we have the refusal of Nigeria to allow outside agencies to send relief to Biafrans after their surrender -- they want to manage their own affairs and to feel that they can do it successfully, or at least acceptably, in the conditions that exist.

The mission program and the missionary must adapt with as great consideration as our governments, however difficult it may seem. This is a real challenge demanding true Christian dedication. New missionaries come to the field -- often with the vigor and assurance of youth -- they have every desire to help and to improve -- and they are faced not only with a new language that must be conquered in order to establish communication, but also with a church that cares for and conducts itself. The minister from the USA comes with his education and his experience in the pastorate -- and finds his efforts to improve church situations are not welcomed and his advice is not followed. Many get discouraged and quit. My husband, Kris, used to tell them, "Don't use your influence before you have it!" -- still good advice. It may take years of patient effort to understand the cultural attitudes, to establish friendships, rapport, and so on, before a missionary's position is accepted and he is trusted -- and turned to freely for help and advice that will be followed, or at least tried.

The builder, the engineer, the agricultural expert, the teacher, the doctor -- all missionaries face the same problem, the same challenge. The teacher has nothing to do with the curriculum, but he can establish a Christian atmosphere in the classroom or Christian relationships with other faculty and students. The doctor or surgeon does not head his department in the hospital, and he may see poor or less desirable administration and operation -- but he does his work well and cheerfully as an example, and his friendship and advice will soon be sought. For all, there is always the compensation of seeing the development of excellent work and good leadership, without destroying the need for other assistance.

The challenge is more than in the old days, requiring more than giving up material things and facing hardships -- it means giving up honor, position, admiration perhaps, and also finding ways to help that will not hurt or belittle or seem critical, but that will be acceptable and welcome.

The GREAT NEEDS STILL EXIST for mission work. In spite of, or perhaps because of, the modern developments, we as a Christian Church still have much to do in other lands. There are not so many exceedingly poor as there were earlier. But there are enough, and they look worse in contrast to the new wealth -- just as we have ghetto areas in this country along with the contrasting plenty. And there are now so many more who live just above the edge of poverty, not starving perhaps, but without any of the so-called good things of life, without funds to send their children to school, even for the six primary years -- in a country where all success, in public or in private life, seems to depend upon an education, where graduation from high school and college are the one big aim and ambition of every family for at least one child or more. Here in America we have welfare agencies, but in Korea there is no social welfare to help these poor, for the government cannot provide for such lesser needs while it is still struggling to meet the major expenses of an independent, developing nation.

There are also calamities to face -- storm, drought, flood, fire, and in Korea the infiltration of dangerous Communist forces from the North, with their terroristic tactics and destruction. Here in this country we have calamities, too, but we have governmental and other agencies to meet them. The difference there is that there is no help available, except as outside foreign agencies do what they can, or as individuals or isolated church groups try to assist. It is not that they are not concerned, but most churches have all they can do to care for their own immediate needs, and few Christians can afford to offer much. For that matter, few of us here make any great personal sacrifices in times of calamity -- we let the government handle the "disaster area." Or do you give in real self-denial at such times?

WE, AS CHRISTIANS, are obligated to provide the "abundant life" that means more than just personal knowledge or love of God. In a country where the Confucian ethic has dominated thinking for centuries, this is all the more important. We here have been nurtured in a Judea-Christian ethic that we take for granted. But over there the Confucian outlook remains ingrained, even within the church. It is a system of relationships, and obligations within these, always between lower and higher (or, between equals, the "have's" and the "have-not's"), enforced by social pressure and childhood teaching. Loyalty to the class or group takes precedence over other considerations. Personal salvation and one's relationship with God may often be more vital there than here with us. There are cases, as with the pastor in a southern province and a mother in Seoul, where these Christians have actually adopted into their own families the murderers of their sons! -- because forgiveness is a Christian requirement. But the wider social obligations outside the group are only now getting emphasis, even in the church. Every woman in a poor church I know earlier gave her gold wedding ring, her only valuable possession, to build that church -- but that is within the circle, and there is a relative lack of regard for the unknown person, the outsider, when he is not the direct object of evangelism.

In this country we have resources available for the abundant life for all, Christian or non-Christian -- the chance for schooling; training of many kinds for youth; medical help without regard to religion; new meaning for all phases of life. But in Korea, and in other mission lands, this is lacking.

What then in all this is YOUR SHARE, your responsibility, your part? You must GIVE -- perhaps lives, certainly material help. You have to support the missionary who goes overseas. You have to provide the new missionaries to take the places of those who retire or are sick or no longer able to stay. You may even send a young person from your family -- or perhaps you can go yourself. Today the emphasis is not along on the lifetime service of a missionary, but on short terms and specific contracts. Young people are needed, just as with the Peace Corps, for perhaps three years, to live and serve in special ways and to establish friendships. Retired people go out for our governments to help in specific situations in which they are experts or well-trained, often for only six months or a year, and at their own expense except for travel and perhaps living arrangements. The church needs the same kind of worker, perhaps to contribute service temporarily in a hospital training situation, or to build a school, or to enrich a specialized service opportunity. Some people are even able to take a few months or a year in their prime to help in similar circumstances. You are or can be these people -- or you provide them, you support them.

But you must also give to maintain and develop programs. Decreased giving or reduced mission income means discontinuing valuable work and activities. The church in foreign fields like Korea may provide for its own pastors and local work, but there is still no money for the other administrative and institutional programs that are so essential to that real and abundant life. Lecturers at conferences, for example, may sometimes donate their time, but they need transportation, at least. Committees, training sessions -- nothing is free -- not even charity work in a hospital. Someone must pay for the equipment, time, and costs, and often for services as well.

This EXTRA HELP that is needed is the kind of thing you must provide. And you can be completely assured that every dollar you give goes in full to the designated project for which it is accepted, with nothing deducted for administration, since that is handled from other funds.

HOW do you learn and know about these things? You study and pray and contribute materially. To pray alone is not enough -- just to tell God about it and then leave it up to Him to care for the matter! -- For, like other forms of using God's name in vain, this too comes close to being blasphemy. You must implement your prayers -- and this may not be easy, just as the mission problems today are not easy. But, though methods change, needs remain -- and your part is to continue Christ's task -- that no man may perish. Without you, it cannot be done.

In this changing world and a changing church and changing mission outlooks, we still have to offer the UNCHANGING CHRIST, the unchanging love and concern of our God, the unchanging offer of his forgiveness, his acceptance, his comfort in need, and his strength for our lives -- "And not for ours only, but for the whole world."

The world changes rapidly, but we have the same Christ -- yesterday, today, and forever. So much so that the motto of that great, early, world-mission conference in Jerusalem in 1928 could still be our motto today:

For Christ is our end, and Christ is our aim.

We must give nothing less -- we can give nothing more!

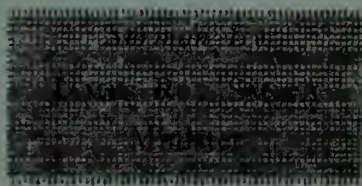
#####

Maud Jensen, Missions in a Changing World: Korea.

The Mount Olivet Pulpit

MISSIONS
IN A CHANGING WORLD

A Sermon by
Dr. Maud K. Jensen
Following her retirement
As our Missionary in Korea



SUBSCRIPTION RATE
Volume of Six Sermons \$1
or—15¢ per Sermon

Published By
Mount Olivet Methodist Church
1510 N. Glebe Road
Arlington 7, Virginia

JENSEN

